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A FUNERAL
S E R M O N,

PREACHED AT

EUSTACE - STREET,

26th of January, 1766.

On OCCASION of the MUCH LAMENTED

D E A T H

Of the late REVEREND and LEARNED

JOHN LELAND, D.D.

[Price Six-Pence.]

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J. M. A. L.
S. T. M. O. N.

ENGLAND
1800

OF THE
JOHN LEE AND D.D.



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PREACHED AT
EUSTACE-STREET,
26th of *January*, 1766.

On OCCASION of the MUCH LAMENTED

D E A T H

Of the late REVEREND and LEARNED

JOHN LELAND, D.D.

Who departed this Life 16th *January*, 1766,

In the 75th YEAR of his AGE.

By *ISAAC WELD*, D.D.

L O N D O N:

Printed for W. JOHNSTON,
LUDGATE-STREET. 1766.

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T O

Mrs. LELAND, the mournful Widow,

And the other Relations of the Deceased;

AND TO THE

CONGREGATION of PROTESTANT-DISSENTERS

MEETING IN

EUSTACE-STREET, DUBLIN:

THIS

S E R M O N

OCCASIONED

By the DEATH of their late honoured and
worthy PASTOR,

THE REVEREND

Dr. JOHN LELAND,

AND

Published at their Request,

Is, with great Esteem and Respect,

Inscribed by

Their affectionate humble Servant,

ISAAC WELD.

TO
Mrs. Leland, the mourning Widow

And the other Relations of the Deceased;

AND TO THE

CONGREGATION of Protestant Dissenters

MEETING IN

MUSTACE STREET, DUBLIN:

THIS

S E R M O N

delivered

By the Pastor of their late congregation and

WORTHY PASTOR,

THE REV. DR.

DR. JOHN FELAND,

AND

Published at their Request,

With great Effort and Respect,

Inscribed by

Their affectionate humble Servant,

ISAAC WELLS.

A FUNERAL S E R M O N.

HEBREWS xiii. 7, 8.

*Remember them who have (had) the rule over you,
who have spoken unto you the word of God;
whose faith follow, considering the end of their
conversation.*

*Jesus Christ, the same yesterday, and to-day, and
for ever.*

IT is an observation, not more common than
just, that nothing can give a more favour-
able impression of any religious institution,
than the apparent influence of it on the lives of
those who profess it, in rendering them pious
and virtuous. This hath a manifest tendency
to engage the attention of others, remove their
prejudices, and prepare them for a candid in-
quiry into the truth of a Religion capable of
producing such effects. And if, upon exami-
nation, it's doctrines should appear agreeable to
reason, and worthy of God, and likewise a
claim to a divine Original be well supported by
external evidence, such an example will power-
fully concur, with other motives, to recom-

mend the belief, and enforce the practice of it in the World.

Of the truth of this obſervation, our Lord Jeſus Chriſt, the glorious Founder of our holy Religion, is a moſt eminent inſtance. Whoever candidly and impartially readeth the evangelical hiſtory, muſt diſcover in his Life and Character a moſt perfect and lovely conformity to his precepts. His inſtructions come recommended with ſingular advantage by his manner of life; And the world is inexpressibly obliged to him, that he condeſcended to *live*, as well as to *teach* in it.

His immediate followers alſo, eſpecially his apoſtles, as ſoon as they diſcerned the meaning, and imbibed the ſpirit of his religion, lived in as perfect a conformity to his precepts as probably human nature, in it's preſent ſtate, can attain to. The miraculous powers, with which the apoſtles were furniſhed for the work to which they were called, as they demonſtrate that the power of the Hiſheſt was with them, ſo they ſhew the great Wiſdom and Goodneſs of God to the world. Without ſuch credentials, thoſe Miſſionaries of Chriſt could not have had any reaſonable proſpect of ſucceſs in their attempts to convert the world: But ſo furniſhed, there was no reaſon to apprehend that they ſhould fail.

But yet these were not more necessary to the conversion of mankind, than the admirable moral characters of the Apostles: their purity, self-denial, humility, meekness and benevolence: Virtues which cannot but recommend, and which have a testimony in every man's breast in their favor. They succeeded the better in publishing and recommending the doctrines of the Gospel, that their own lives were such striking examples of their influence: And so fully demonstrated that they believed the truth and importance of them. It was this gave them so good a right to call upon others to * be followers of them as they were of Christ Jesus.

Above all, they are distinguished by a most ardent zeal for the glory of God, and the salvation of mankind. This shines most beautifully in all their writings, and no doubt animated them in all their other labours. They spoke and acted as men, who had no other interest to serve: which, if they obtained, it was no matter to them how hard they laboured, how much they endured. A noble spirit! Worthy of the Religion they professed, and which could not fail of recommending it very effectually to every wise and thinking person!

They themselves were so sensible of this, that they proposed not only their own lives as examples, but, for the same reason, those of

B 2

others

* 1 Cor. xi. 1.

others also, whose characters were distinguished for piety and goodness: Particularly such as were employed in preaching, and propagating the Gospel. Of this the exhortation in the text is an instance "*Remember them, who have (had) the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to-day, and for ever.*"

To prepare these words for the observations I intend to make upon them, I shall endeavour
First, distinctly to explain their meaning,

As it is evident the Apostle is speaking of such as had already finished their course, the translation in the margin is to be preferred, *Remember your Guides*; or *Remember them who have been your Guides*, or *Leaders*: according to the description he gives of persons of the same character and office. 1 Thess. v. 12. *Those who labour among you, and are over you in the Lord, and admonish you.* What their office was, we learn from the passage now quoted, and the description of them, *who have spoken unto you the word of God.* They had been Ministers of the Gospel of our Lord Jesus Christ, or Pastors in the Christian Church, and had spoken the word of God; that is, taught the pure doctrines of genuine Christianity.

It is observable, that the translators in rendering the first clause of the verse, seem to have had in view some rule and authority, with which the
pastors

pastors of the church are supposed to be invested. Remember them, *who have the rule over you*. Critics observe, that the original word here used, *ἐπισκοποι*, is of a large extent, and doth not necessarily include in it the idea of Authority. There is therefore no ground for affixing that sense to it here. The title of christian pastors is that of *Guides*. They are to go before others, and lead them in the ways of truth and virtue, by instruction from the word of God. And we may be assured that the pastors, whose faith and conversation the Apostle here exhorts the christians to follow, regulated their conduct herein by the directions and commands of their Lord and Saviour, who expressly forbade them, and in them all their successors in after ages, to assume and exercise*, like the Princes of the Gentiles, any dominion or authority over the christian people, commanding them not to be called *Rabbi, Father, or Master*; that is, not to claim an implicit faith in their doctrines, and a blind obedience and submission to their decrees; but rather with humbleness of mind to behave as servants among the christian brethren. Agreeably to which the Apostle *Paul* in his own name, and in the name of the other Apostles, disclaimed any dominion over the faith and consciences of men†. *Not for that we have dominion over your faith, but are helpers of your joy*. And the Apostle *Peter* § exhorts the *Elders*, who

B 3

also

* Matth. xx. 25. xxiii. 8, 9. † 11 Cor. i. 24. § 1 Pet. v. 1, 2, 3.

also himself was an Elder, to feed the flock of God, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being Lords over God's heritage, but being ensamples to the flock. So that any authority, which these primitive pastors and teachers had, was not derived from any peculiar powers or prerogatives granted them by Christ and his Apostles, but resulted only from a faithful and diligent discharge of their office; from their superior knowledge, prudence, piety and goodness; which, where they eminently shine in persons of this character, will conciliate all that reverence and esteem, and will procure them all that weight and authority in doing good, which any wise and good man would desire to have.

It was hinted before that these Pastors, or Guides, were dead at the time this exhortation was given. This is plainly declared in the words, *considering the end of their conversation*. The original word (*αὐθιγὰς*) signifies to behold with close attention (*ἐκτασιν*) the exit, or conclusion of their lives. In this view the exhortation has a peculiar force, which shall be more fully illustrated afterwards.

The order of the following words in the original, renders the connection with the following verse more evident. *Considering the end of their conversation, follow their faith; Jesus Christ the same yesterday, and to-day, and for ever.*

If we suppose our Saviour here personally described, the meaning is, that they should imitate their deceased pastors in the steadfastness and purity of their faith: For Jesus Christ, the great object of a christian's faith, hath been, and will be unchangeable, ever the same powerful and affectionate Saviour, to bear his servants through all their labours of love, all their trials and sufferings for his sake, and in his cause, in all periods of time, and finally to reward them with the glories of his heavenly kingdom.

Or, if we take the term *Jesus Christ*, to signify the Gospel, or Religion of Christ, as in many places it evidently doth *, the meaning is that as christianity is built on a firm and immoveable foundation, which neither the powers of darkness, or of this world, nor all the wit and malice of men shall ever shake; as it contains a compleat discovery of the Will of God to mankind, being the last and most perfect dispensation of religion, not to be altered or superseded by any future Revelation, but to continue the same through all ages and revolutions of time; so Christians should not be “† like Children tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;” but should † “hold fast the profession of their

B 4

Faith

* 1 Cor. i. 24. Gal. iv. 19. 11. Cor. xi. 4. Eph. iv. 14. † Heb. x. 23.

"Faith without wavering; for he is faithful that promised:" and, to animate their Christian Faith and constancy, should set before them, and frequently call to mind, the example of pious and good ministers, who have not only spoken unto them the word of God, but, through the whole of their conversation in this world, have borne their testimony to the truth: who in the words of the Apostle * and after his example, *"have fought a good fight, have kept the faith, and finished their course."* Thus they should run their Christian race with patience, and † *"be followers of them, who through faith and patience inherit the promises."* But above all, they should *"look ‡ unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the Cross, despising the shame, and is set down at the right hand of the throne of God."*

From this explication of the design of the Apostle in the text, considered in connection with other parts of this epistle, we may see what opinion he had of these deceased pastors or guides; They had been uncorrupt in the Faith, preached the word of God with approved fidelity, not handling it deceitfully, keeping back nothing that was profitable, nor shunning to declare the whole counsel of God to men for their salvation: They had also adorned the doctrine they taught with a suitable conversation,

* 2 Tim. iv. 7.

† Heb. vi. 12.

‡ Heb. xii. 2.

sation, having been examples to the Believers in word, in conversation, in charity, in spirit, in faith, in purity *; and they were stedfast and immoveable in their christian profession and conduct even unto death; some of them probably suffering martyrdom, and sealing the truth with their blood; or, at least, with their dying breath, bearing testimony to the truth and importance of the Religion of Christ. With what propriety and advantage doth the Apostle exhort christians, who heard and conversed with such pastors, to imitate their Faith? and how happy were the people, who had the christian spirit and life thus exemplified in their Guides? how profitable as well as entertaining to them, affectionately to remember their manner of life and death; often to recollect and meditate on those doctrines which they preached, upon which they formed their own conduct, and in the firm Faith of which they supported themselves under all worldly discouragements and persecutions, and by it were armed against the fears and terrors of death?

The great importance of this Apostolical exhortation arises from the happy influence, which such examples have on the hearts and behaviour of those, who remember and contemplate them. A virtuous and regular example, in any station of life, is very useful to the cause of Virtue. But there is a peculiar influence in the example of a Christian minister or pastor, who

who hath faithfully spoken the word of God, and lived accordingly, to engage and animate his surviving friends to an imitation of his faith; especially those, who have lived under his Ministry, and had the benefit of his example, as well as instructions.

This I propose briefly to illustrate, and then to make a few practical reflections. And

1st. It is to be presumed, that the Faith of such a pastor is not merely the result of the prejudices of education, of fashion, or of a blind submission to human Authority, but that he has with care and diligence inquired into the grounds and reasons of the Religion he embraced, and, upon evidence, sufficient to determine the assent of a wise and reasonable man, was convinced of it's truth, and divine Authority. This we may suppose, hath been an important object of his studies previous to public teaching, and would be matter of a frequent and careful review during the course of his ministry. And, having perceived the persuasive force of the reasons, which have established his own faith, we may be sure, he hath often fairly and candidly laid them before his hearers, for their examination, that their faith also, being the effect of rational conviction, might be built on a solid foundation. Especially, if he has engaged publicly in defence of the Christian Religion, and been a fair and strenuous advocate

advocate for it, the presumption, before mentioned, will be considerably strengthened; at least, where there hath been a strict conformity in the life and moral conduct to the genius and spirit of the Religion supported and vindicated by him.

Now, I say, the Character of a Christian Pastor, viewed in this light, tends in some measure, to conciliate a favorable opinion of the religion he professes, and may induce men with care and candor to inquire into the grounds of it, and is well adapted to confirm the Faith, and settle the Judgment of such, as from the crafty insinuations, and subtle attacks of Infidels, might be in danger of being perverted and seduced.

No wise Christian, indeed, will rest his Faith upon the foundation of human Authority: Nor will he suffer his Judgment to be misled by an esteem and veneration for any man, or body of men, how great soever. But making use of all the means and helps he is furnished with, he will diligently weigh the arguments on both sides, and, upon the whole, judge for himself.

Yet, when he considers that there have been men of sound judgment and understanding, as well as of unquestioned integrity, who, after many laborious researches, and upon the maturest deliberation, have embraced and persevered

vered in the faith of the Christian doctrine: and that he knew, perhaps was intimately acquainted with, some of this character; this surely will have it's due weight in determining him to give Christianity a fair hearing: to consider the arguments in defence of, as well as the Objections against it, with that impartial attention, which the importance of the subject demands: And if he is convinced of it's truth, to form and regulate his life accordingly.

2dly. The conformity of the temper and conversation of a Christian Minister to the spirit and precepts of the Gospel, tends to prevent or remove the Charge of Enthusiasm or Imposture, and to shew that he is neither a fanciful Visionary, nor an interested Deceiver, who preaches with merely secular views.

And this, as I apprehend, is a consideration of no small use, to regulate and strengthen the faith of Christian people. For attempts have been made to expose the Christian Religion, by representing the preachers of it as wild Enthusiasts, or artful Impostors, who taught and supported for worldly ends what they did neither value nor believe. There may have been and, perhaps there still are, such Teachers. But how groundless the charge of either Enthusiasm, dishonesty, or private sordid views against the pastor, who cultivates and maintains the spirit and life, which the Christian religion enjoins,

and which he warmly recommends in his public and private instructions? This spirit is rational and manly, open and candid. The cultivation of it is the worthiest exercise of the powers of the human mind, and improvement in it a growing resemblance to the original standard of all excellence and perfection.* It *“ is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.”* The Life formed and conducted by such a spirit must be adorned with goodness, righteousness and truth. How shall it be said, how can it be believed, that a preacher of the Gospel denying, and detesting in his heart, all corrupt affections and worldly lusts, and conducting his life by the maxims of Sobriety, Righteousness and Godliness, is either a fanciful visionary, or a deceitful impostor and hypocrite? On the contrary, what else can be so clear an evidence of his good understanding, and the integrity of his heart? In this noble and consistent view of his character, how weak and unworthy the charge against a Christian Pastor, that he professes and teaches the Gospel from a low sordid view to the secular emoluments which may attend it? And what a recommendation of his doctrine, and how comforting to christian people to see, or to have been acquainted with Christian Ministers, who have supported the dignity of their Character by

* James iii. 17.

by rational discourse, sound sense, an ardent Zeal for the Honor of God, and the cause of truth and virtue; by exact purity of manners, and by unfeigned extensive benevolence and charity, doing good to all according to their ability, and labouring to promote their highest and best interests? Surely it must be highly useful to remember and contemplate such amiable patterns.

3dly. The Character of such a Pastor kept in view will induce People to believe, that the Christian doctrine is important as well as true; that it is not only, * *a faithful saying but worthy of all acceptation*, on the account of it's happy influence on all the valuable interests of Mankind. We have the fairest proof that this was his real opinion of it, and that his opinion was formed upon close inquiry, and confirmed by experience, when we see his whole life uniformly employed in the service and furtherance of the Gospel, his heart and conversation regulated by the precepts of it, and his hope of future felicity animated by, and resting with, full assurance of mind upon the promises thereof. The Spirit and life of such a man discover the strongest persuasion of the vast importance of the Christian Religion, and tends to impress a like persuasion upon the minds of others. The known impartiality of his religious inquiries, and the approved integrity,

* 1 Tim. i. 15.

tegrity of his heart and life add much weight to his sacred Ministrations, and to his sentiments, solemnly declared, of the infinite moment of the Christian doctrine, and the happy influence it hath on all the valuable interests of mankind. And they who have heard him explain and in-force this doctrine, and have seen him adorn it in all things, and who often affectionately remember him, will find themselves disposed to imitate his faith. The amiableness of the Character recommends the principles upon which it is formed and conducted.

Such a Character supplies us with a strong, perhaps the best proof of the power and efficacy of the Christian Doctrine to purify the hearts and manners of men. The Christian Religion is said to be * *the Wisdom of God, and the power of God unto salvation*, on account of it's fitness and efficacy to produce the effect mentioned. And it is called a † *doctrine according to Godliness*, designed and adapted to promote the purest piety and sublimest Virtue in the hearts and lives of men. Now what a satisfying proof of this are such living instances of it? Men who have *felt*, and who by their Conversation shew that they have felt the sanctifying virtue of it's doctrine: Who, having made a happy trial by submitting their hearts to the influence of it, find a power in it to accomplish this most desirable

* 1 Cor. i. 24. Rom. i. 16. † 1 Tim. vi. 3.

firable and important end? Such Characters are very insinuating recommendations of practical Religion, and can hardly fail to excite to an imitation of them. When the life of a Christian Minister, and the doctrine he preaches, thus mutually support and recommend each other, he certainly stands high in the list of the Friends and Benefactors of mankind: And, when dead, will notwithstanding, live in the affectionate remembrance of those that knew him.

4thly. I would observe, that uniformity and perseverance in the Christian life, through a course of many years, in difficult, or distinguished stations, and, at last, joyfully approaching the gates of death with the same heart and faith which conducted life, must strike and engage even an heedless observer. Here we have what may be relied on as the infallible touchstone of sincerity, and the mighty energy of the Christian doctrine to strengthen and comfort the believing mind in the most trying circumstances. Here is an unexceptionable testimony to the wisdom and importance of practical Religion; and a solemn call, and the strongest inducement to all, who have the opportunity, to remember the life and exit of such a Christian pastor, and to imitate his Faith.

I might insist on several other topics that naturally arise from the subject under consideration:

tion : But, that I may not be tedious, I shall only make a few practical reflexions on what hath been said. And,

1st. We may hence see the great usefulness of the pastoral office, where it is faithfully discharged. If the true dignity and happiness of men consist in the practice of Piety and Virtue, the office of a Christian Pastor, which is designed and fitted to promote them, must appear worthy of much encouragement and honor. They, who maintain the dignity of the Character, and faithfully discharge the duties of it, may be justly reckoned among *the excellent ones of the Earth*. Our blessed Saviour calleth them *the light of the World*, and *the salt of the Earth*, hereby intimating to us not only their duty, but also their great usefulness and importance to Mankind.

But if the Office be useful and honourable, the obligations duly to attend to, and perform the duties of it, must be proportionably strong, and call for frequent and serious recollection. Where the person, assuming the Character, neglects the duties of it, he hurts the cause of Christianity more than an open adversary to it. And whether a Christian pastor properly attends to the duties of his office, may be easily discerned by comparing his conduct with the general doctrine which

hath been under our consideration. Speaking the word of God, and regulating heart and life according to it are the essential branches of his duty, and ought to be the inseparable Characters of a Christian Minister. He who feeleth not the purifying and salutary influence of the doctrines of Religion, which he explains to, and inforces upon others, will, I fear, be an unsuccessful, at least an awkward preacher of the Gospel.

2dly, It hence appears, that christian people may, with great propriety, be exhorted to remember and imitate the faith and lives of such pastors, as in doctrine and example have shewn them the way to heaven. By imitating their faith and lives, I would be understood to mean, a fair and diligent examination of the grounds and evidences, as well as the meaning and design of the Christian doctrine: And, when upon good evidence convinced of it's truth, a cordial reception and hearty belief of it, submitting to the purifying influences of it, adorning the profession we make by works of piety, charity, and purity: And thus always abounding in the work of the Lord.

Now it is an unspeakable advantage to have had this manner of life recommended by the preaching, and exemplified in the conduct of a Christian Minister: And it is the duty of Christian people to remember him chiefly with this practical view, that by being excited to a proper

per improvement of the helps they enjoy, they may be the better able to account in judgment for the use they have made of so great a blessing.

Let us then my Friends with this view and with this happy effect on our tempers and lives, now turn our thoughts to the late mournful event, the removal of your much honoured and beloved pastor, and my highly esteemed Brother and Collegue. He was, indeed, a burning and shining light: And had supreme wisdom thought fit, we would, with thankfulness, have for a longer season rejoiced in his light.

It will, no doubt, be expected, that I should give some general account of his Character and life. He himself was not fond of pompous Characters from the pulpit. For, to use his own words on a similar occasion, * “they too often rather shew what the Orator can say, than what the subject deserves”. But we may justly apply to his case, what he farther observes; that “where the character is so lovely, and so unexceptionable, it would be a wrong to the world, as well as to the memory of the deceased, to throw a veil over his graces and virtues. It is but just to speak of them to the glory of God, to the honour of Religion, and for the benefit of the living;”

* Funeral Sermon for the Reverend Mr. Nathaniel Wel

ing; that by the beauty of such an example,
 “ they may be excited and engaged to an imi-
 “ tation of it”.

The Reverend Doctor JOHN LELAND was born at *Wigan* in *Lancashire*, the 18th of *October*, O. S. in the year 1691. He used thankfully to acknowledge the goodness of God to him, that he had the advantage of being descended from eminently pious and virtuous parents, who did their utmost to form his mind to an early sense of piety and virtue. And God crowned their endeavours with the happiest success: For in early life he had strong impressions of Religion upon his mind, and took much pleasure in sacred exercises.

In the sixth year of his age he was seized with the small pox, which proved of so malignant a kind, that his life was despaired of. And when, contrary to all expectation, he recovered from that disorder, he was found deprived of his understanding and memory, the use of which it was much feared, would never have been restored. This state of stupidity continued for near twelve months. His former Ideas seemed all quite expunged; and though before the distemper he had been taught to read, all was intirely forgotten, and he was obliged to begin with the Letters, as if he had never known them before. But though he could never recover the remembrance of what
 had

had happened to him before he was seized with that distemper, he discovered now a quick apprehension, and strong memory; and the progress he made, was taken so much notice of, that his parents, by the advice of Friends, resolved to breed him to a learned profession.

In a few years after, his father and mother with three sons, of whom he was the second, came over, and settled in this city. Here he went through his school-learning, in which he used great application, and made a quick progress; as also in a course of philosophy under a celebrated Teacher at that time. His unwearied diligence, and great proficiency in learning were much taken notice of, and admired by all who knew him. After this he applied himself to the study of Hebrew and Divinity under the direction of some learned and worthy Ministers, who greatly assisted him in his studies; and, in due time, being thoroughly satisfied how well furnished and prepared he was, encouraged him to enter into the Ministry. And he fully answered the high expectations that were formed of him. For he had not long appeared in that character, till he came to be much esteemed, even by the most discerning Judges: And was invited to preach stately to the congregation of Protestant-Dissenters, then meeting in *New-Row*, with a view to a farther settlement. His Sermons were so acceptable and his behaviour was

so becoming, that, in a few months, he received from them a most affectionate and unanimous call, and was on the 13th of *December*, 1716, solemnly ordained joint pastor with the Reverend Mr. *Nathaniel Weld*, to whom I had the honor to bear the nearest relation, and who, I dare say, is still affectionately remembered by those of you, who were acquainted with him.

The Doctor at this time applied himself seriously to consider the nature and duties of the office he had engaged in: even that of a ministers and pastor in the Church, a presbyter, or a Bishop. For it appeared to him, upon the most accurate examination, that, in the times of the Apostles, these names were used indifferently to signify the same order of Church Officers; though he was sensible, that soon after there began to be a distinction made between them — And he looked on the sacred Ministry as a station, not only of honour but of labor; that it is not an idle life, to be spent in ease and indolence, but in active useful service. And accordingly he took it upon him, not from worldly views, but from a sincere desire to employ the talents God had given him in promoting the salvation of souls, and serving the interests of truth and liberty, piety and virtue in the world. With such animating views he discharged the duties of his Character, as a Minister of Christ, with great diligence and

and fidelity : And by an indefatigable application to reading and study, and the great improvements he made in all useful knowledge and literature, which afterwards appeared in his writings on different subjects, he attained to an high reputation, not only among his own Friends and hearers, but in the learned world, and among persons of all denominations.

As a preacher he was very acceptable. His compositions for the pulpit were plain, correct, and useful ; equally fitted to convince the understanding, and to affect the heart. He did not chuse to entertain his hearers with vain speculations, which only gender strife ; and when any controverted doctrines came in his way, he treated them with great modesty, moderation and Charity, as became one who was sensible of the narrow limits of human knowledge, in this state of darkness and imperfection. He thought the closer we keep to Scripture in speaking of the particular doctrines of Revelation, and the less we make use of logical terms and subtle distinctions the better : And that some mens' presumption in attempting to explain them, hath given the adversaries of Christianity an advantage which they never would have had, if Divines had not gone beyond the simplicity of the Gospel.

He not only thought and reasoned clearly on every subject, but he had so happy a talent of

arranging his thoughts, and conveying his sentiments to others in a stile manly and unaffected, and at the same time so easy and perspicuous, and, by the help of a faithful memory, so exactly delivered without any use of notes, that the meanest, as well as the most judicious, of his hearers, who gave proper attention, could hardly fail of being affected and instructed. At least, one would naturally suppose this to be the effect, when important Truths were delivered in so improving a way by a Man of his Character, who had the honor of God and the Redeemer, the interests of substantial religion and virtue so much at heart, and when every one must see that what he said affected himself, and that he *felt* what he spoke.

But his labors were not confined to the pulpit. An occasion occurred pretty early in life, which engaged his pen in a cause, in the defence of which he afterwards became very eminent. Some Writers of very considerable abilities, with great art and industry, endeavoured to undermine Christianity, and to expose it as an imposture. The Doctor, with uncommon labor and assiduity, applied himself to consider the subject, together with all that had been offered by those Authors against it. And, upon the most deliberate inquiry, being more and more fully persuaded of the truth and divine original, as well as of the excellence and importance

importance of Christianity to the virtue and happiness of Mankind, he published answers to the several Authors, who successively appeared in that cause, which are highly, and very generally, esteemed as among the best defences of Christianity. He was indeed a Master in this controversy: And his history of it styled "a view of the Deistical Writers that have appeared in *England* in the last and present Century, with observations upon them, and some account of the Answers which have been published against them," as we make no doubt it has been exceedingly useful, so it will do lasting honor to him with all, who have the interest of Religion truly at heart.

Nor did he undergo this extraordinary labor only in the prime and vigor of life. His zeal in the cause of Religion did not permit him to take rest, even when advanced to old age. For so late in life as four years ago, when seized with a violent Fever, from which none expected his recovery, though resigned to the will of Heaven, yet he was pleased to have life a little prolonged, that he might put his finishing hand to a work, which had cost him far more labor and pains, than any of his former writings, and which he hoped would be of service to the world as he intended it to be the last in which he would engage. The work has since appeared to the world under the

the title of "The advantage and necessity of
 " the Christian Revelation shewn from the
 " state of Religion in the ancient Heathen
 " world, especially with respect to the know-
 " ledge and worship of the one true God; a
 " rule of Moral Duty; and a state of future
 " rewards and punishments: to which is pre-
 " fixed a long preliminary discourse on Natural
 " and Revealed Religion". This indeed is
 an amazing work, considering his age and
 infirmities, as he had recourse to all that great
 variety of books, and generally in the original,
 which are referred to in it. Nor did the re-
 ception it met with in the world disappoint
 his expectation.

I need scarcely mention, that his many
 eminent writings and unwearied labors to
 serve the Christian Cause, in an age so prone
 to infidelity and licentiousness, and prose-
 cuted often in ill health, and, at best, in
 a very unfirm state of body, procured him
 a great name in the learned world, and un-
 common marks of respect from persons in
 the highest rank in the Established Church
 both here and in *England*.

Two of the Universities, also, in *Scotland*
 presented him with testimonies of their great
 regard to his merit on account of his great a-
 bilities, and useful services to the Christian world:
Glasgow with his degree of Master of Arts, which

was preparatory, according to the rules of that College, to their conferring on him the degree of Doctor of Divinity; which, in the mean time, was sent to him in the most respectful manner by the University and King's College of *Aberdeen* in the year 1739.

But it was not only his great Learning, Abilities as a writer, or his Ministrations as a Christian pastor, which attract our high esteem, and warm affection. These were accompanied by an amiable temper, and an exemplary life. His natural powers must appear from what hath been already said to be very good. He had a quick apprehension, vivacity of thought, a solid Judgment, and a memory that was really amazing; so that he was often called, *a walking Library*. But his Moral Character was truly lovely. As he entertained the noblest sentiments of the Deity and his perfections, his providence, and moral administration, so his piety and devotion was liberal, rational, and manly, free from superstition and enthusiasm. A Zeal to promote the glory of God, and his kingdom of truth and righteousness in the world seemed to be the governing principle of his life. He walked with God, and had pleasing communion with him in sacred meditation, and the exercise of prayer and praise. And he enjoyed with such relish that delight, which is to be found in fellowship with God, that he could from his own feelings testify, that the ways of
Religion

Religion are ways of pleasantness, and that the perishing pleasures of sense are not worthy to be compared to the pure and noble joys of Religion and Virtue.

His acquiescence in and resignation to the will of his heavenly Father was also exercised by many severe trials and afflictions, which he bore with an unrepining submission, and truly Christian patience and fortitude. The whole of his temper and conduct was regulated by the principles of that Religion, which he so well knew how to defend. And his strongest desire was, to approve himself to his great Master and Lord.

In private life he was most regular and circumspect. Though he had a natural eagerness and warmth of temper, yet by maintaining a strict discipline over his passion, he never suffered it to appear in any improper conduct: And he was temperate in all things.

In discharging the duties of social life, all who had any connection or intercourse with him, will bear witness how faithful and upright his behaviour was; how humane and compassionate, how friendly and kind, how well disposed to do good, and to perform kind offices to all according to his ability and opportunity.

And in the nearer relations of life, how tender, and affectionate an Husband, how loving
a Brother,

Brother, and Uncle, how faithful a Guardian and Friend he was, they, who stood in those relations to him, have cordially acknowledged, and will gratefully remember. And here I cannot but take notice, that having lost his own children, when they were very young, he behaved with a most tender, and not less than paternal affection to those of his wife by a former husband, and their Offspring, treating them as if they had been his own, and, with a most solicitous attention watched over, and instructed them, and trained them up in the nurture and admonition of the Lord.

In more extensive relations also, he was actuated by the same goodness of heart and benevolence of affection. The welfare of his Country lay near his heart, and whatever concerned it's interest much affected him. As he had enlarged views of the highest concerns of mankind, and of the importance of Virtue and Religion to promote their happiness; so, with an unceasing assiduity he was ever ready to do his utmost in so worthy a cause.

By a happy fortitude and firmness of mind he was always the same man: and could not be diverted by any solicitation to act contrary to what was the deliberate sense of his own mind and what he regarded as his duty. He was a man of the greatest modesty, and strictest integrity, and knew not how to flatter or dissemble: At the same time he behaved with great prudence

dence and discretion, and took care not to give needless offence to any. For one of his studious and retired life he had a great knowledge of the world, which was useful to himself, and qualified him to give good Counsel to those that applied to him, in cases that were important and perplexed.

In short, his heart was filled with Love to God and zeal for his glory, and in conformity to the character of our blessed Saviour, he delighted to do the will of his heavenly Father. In his behaviour to men he was meek and humble, candid and condescending; and acted under the influence of that charity, ** which suffereth long and is kind; which envieth not; which vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth.*

It is very remarkable, that though the fever, before mentioned, left him extremely weak, yet he not only recovered his former strength, but felt an ease and vigour, to which he had been a stranger for many years before; going on in his public Ministrations with greater life and spirit, which was observed with pleasure by all who attended on them: And he much sooner got over the fatigue of public service than formerly; so that his youth seemed,

* 1 Cor. xiii. 4, 5, 6.

in a manner, to be renewed. Such a change seemed to him a kind of miracle.

This improved state of health continued till some months ago, when he felt symptoms which were thought the presage of a painful Chronical disease. These appearances however, by skilful advice and proper medicines, abated: and as he was advised to walk as the properest exercise for him, he got cold in a moist day, which he neglected 'till it fixed in his breast, and raised an inflammation there. And then notwithstanding all that art or tenderness could do, the disorder soon overpowered his weak and feeble frame. But his intellectual powers were unimpaired and lively to the last. He had the sentence of death in himself, and had no notion that he could recover, though his Friends when he got any ease, flattered themselves with the hope of it. With a head perfectly clear, and a mind quite easy and composed, he gave directions for what he thought proper to be done; and spent his time in most affecting exhortations to those who were about him, and in adoring the wisdom and goodness of divine providence towards him. He said, the mercies he had received from God were more than could be numbered; and, though he had been exercised with various afflictions, he trusted, that in the issue they had proved real Blessings. He discovered great humility in acknowledging his manifold infirmities and defects. "What-
" ever others may think of me, said he, I,
" who

“ who have reason to know myself best, and
 “ sensible I have made but a small progress in
 “ righteousness and true holiness, or even in
 “ knowledge and learning, in comparison of
 “ what I might have done, if I had been more
 “ careful to make the best use of my time,
 “ and of the means and opportunities, that
 “ have been put into my hands.” Thus lowly
 was this good man! And most devoutly did
 he celebrate the riches of divine grace through
 Jesus Christ. “ I give my dying testimony,
 “ said he, with a kind of emotion, to the truth
 “ of Christianity. The precious promises of
 “ the Gospel are my support and consolation.
 “ They alone yield true satisfaction in a dying
 “ hour. I am not afraid to die. The Gospel
 “ of Christ has raised me above the fear of it.
 “ For I know that my Redeemer liveth: and
 “ that if this earthly house of our tabernacle
 “ were dissolved, we have a building of God,
 “ an house not made with hands, eternal in
 “ the heavens.”

A little before he died, he was raised up, and
 with his own hands took some refreshment,
 and lay down again composed to rest; when in
 less than six minutes, without any agony or
 struggle, without a sigh or a groan, he quietly
 breathed his last, and fell asleep in the Lord.
 O happy end of such a life! * *Mark the perfect
 man,*

* Ps. xxxvii. 37. Rev. xiv. 13.

man; and behold the upright; for the end of that man is peace. Blessed are the dead, who die in the Lord, that they may rest from their labours; and their works do follow them.

And now what shall we say? † *The Lord gave, and the Lord hath taken away: Blessed be the name of the Lord.*

But though we must not murmur at the divine appointment, we cannot but lament our own and the public loss, by the death of so eminent, so useful, and so good a man. Such as had the happiness to stand in nearer relations to him, demand our sincerest sympathy. His afflicted widow has lost a most excellent husband and tender guide. May the Father of mercies be her support and comfort! and may the Lord assist her children and descendants, to walk worthy of the pious instructions they received, and imitate the amiable example that was set before them!

His Brethren in the ministry have lost a prudent adviser and affectionate Friend. He was an ornament to the Protestant dissenting Interest, to the protestant cause in general, and to the whole Christian World.

Your loss is great, who were his Flock; and mine who was his fellow labourer; whose
D affectionate

affectionate friendship and candid behaviour towards me, in my younger years, I shall never forget, and with whom I lived for near thirty four years in uninterrupted harmony and love.

And now my Friends, as I am now left alone in the pastoral care over you, I earnestly intreat your favourable indulgence and your prayers, that God would strengthen my heart and hands in his service, and that I may obtain mercy of the Lord to be found faithful.

And do you his dearly beloved in the Lord, remember your late most worthy Pastor, who hath spoken unto you the word of God, whose faith follow considering the end of his conversation. This is the best way to manifest the affection you had for him and the esteem and respect you have for his memory. * *Those things which you have learned, and received, and heard, and seen in him, do, and the God of love and peace shall be with you.* You will thus be happy here and hereafter. And you will be his joy, and crown of rejoicing, in the great day of the Lord.

We have great reason to acknowledge the goodness of divine providence in prolonging his life to such an advanced age, which from the weakness of his constitution, and frequent returns of bodily disorders, we had little reason to hope. This reflexion, together with the
pleasing

* Phil. iv. 9.

pleasing circumstance that he did not outlive himself, his enjoyment, his character, or his usefulness, gives great consolation. His death, indeed, at this time, as it was an event, that, with a meek submission to the will of God, he himself wished for, so considering what he feared, had he lived much longer, it ought not to be thought undesirable, even by his dearest Friends. Remember that you enjoyed his labours almost to the last. And ye are * witnesses, and God also, how holily and justly, and unblameably he behaved himself among you for above nine and forty years, how he exhorted and comforted, and charged every one of you (as a Father doth his Children) that ye would walk worthy of God, who hath called you to his kingdom and glory. How clearly did he set before you the proofs of the existence of a Deity, and of the divine perfections as they are manifested in the creation of the world? How did he display the various benefits of God's common bountiful providence poured forth on a race of creatures that are daily offending him? But especially how did his heart warm in celebrating the wonders of redeeming love? In what an amiable light did he represent the Father of mercies, as sending his own Son into the world, to suffer and die for us men and our salvation: As through him freely pardoning all our sins upon our sincere repentance, and investing

vesting us with the glorious privileges of his Children; as granting us the gracious assistances of his holy spirit; and promising to crown our sincere though imperfect obedience with eternal life? How earnestly did he call upon you seriously to consider the nature and terms of the Gospel covenant, and to examine your own hearts whether you were really willing to accept Christ Jesus the Lord, and the offers of divine mercy upon the terms of his Gospel; to deny yourselves, take up the cross, and follow him in a life of faith and holy obedience; to set the laws of God before you as your rule, and to have respect to all his commandments; satisfied that the soul can find no permanent rest but in God alone; no solid satisfaction but in a sense of his favor; no freedom or true liberty but in his service and the practice of virtue; that therefore you should embrace this as your happiness and glory; and make an absolute surrender of yourselves, your bodies, your souls, your all to God, through Jesus Christ!

In such a persuasive manner did your faithful pastor labour to convince you of the reality and excellence of Religion; and by shewing you what an happy influence it hath in engaging to the right discharge of the duties of every relation, and what an amiable thing pure Christianity is when it really possesses the heart, and animates and regulates the practice. God grant, that a sense of these things may remain
for

for ever engraven upon your hearts, and that through divine assistance, heartily implored by you, you may persevere in your duty amidst the various temptations to which you are exposed in this present evil world !

It hath been your advantage, my Brethren, to have enjoyed the privileges of God's House, and to have had eminent and faithful servants of his to labour among you. And, if you esteem it a happiness to have sat for a long course of time under their sacred Ministrations, you should gratefully acknowledge the indulgence of divine providence towards you, in that whilst other congregations have been afflicted with breach upon breach, and have had pastors snatched away in the midst of their days and usefulness, you have lost only two in the space of above fifty-four years, and both of them, when they were old, laden with age and infirmities. Consider these instances of divine favor as so many Talents, which require a suitable improvement, for which you must give an account. To whom much is given, from them will much be required. Let it appear then by the purity and goodness of your lives, that the grace of God hath not been bestowed on you in vain. Improve the means of instruction and edification with attention and care. Forsake not the assembling of yourselves together, as the manner of some is, which is very discouraging

raging to such as minister in holy things, and in the issue must prove prejudicial to your selves. Let us exhort one another, and consider one another to provoke unto love, and to good works: Though * *we have this treasure in earthen vessels, the excellency of the power is of God.* With him is the residue of the spirit. May he graciously repair the breach that is made upon us: And remember that though your Ministers are † *not suffered to continue by reason of death: Though ‡ all flesh is grass, and all the glory of man as the flower of grass: Yet the word of the Lord endureth for ever: And this is the word which by the Gospel is preached unto you.*

It is but a few weeks since your late worthy pastor discoursed unto you on *the rest that remaineth to the people of God.* As he had the foretaste of it upon Earth, let us rejoice that he is happily entered into it. And I shall finish this discourse by giving you his conclusion of that subject, which may perhaps now make a deeper impression on your minds, than when it was delivered, as you had then no apprehension of being so soon deprived of him, who, though dead, yet speaketh unto you.

“From what has been offered upon this glorious subject it appears, what a noble and sublime

* 2 Cor. iv. 7. † Heb. vii. 23. ‡ 1 Pet. i. 24, 25.

time Idea the Gospel gives us of that future happiness. How worthy of a pure and holy and beneficent Deity, who is love and goodness itself! How happy and honourable to the human Nature! How infinitely superior to the dreams of the pagan Elysium, or to the impure fancies of Mahomet, who formed in his own wanton imagination a paradise of gross and sensual Delight. The paradise promised in the Gospel covenant, is not only a state of perfect bliss and joy, but it is also a state of perfect purity. All the exercises and enjoyments of it require a pure and rectified frame of mind.

To put us in mind of this holy and happy rest, to quicken our aspirations after it, and preparations for it, God hath been pleased, in his great wisdom and goodness, to institute a weekly Sabbath to be observed in his Church on earth, as a kind of type of that celestial Sabbatism. It is a day not designed for indulging our selves in idleness and sloth, or vain trifling amusements; but is a day of sacred rest, in which we are to lay aside our worldly occupations, labors, and cares, that we may have the better leisure for applying ourselves to religious exercises. It ought to be employed in the public and private exercises of God's worship, in an Attendance on divine Ordinances, in endeavouring to promote our own or others spiritual improvement in knowledge

ledge and real goodness, and in acts of charity and mercy as far as we have ability and opportunity. This is what our Saviour hath taught us both by his precept, and by his own most perfect example. He was diligent in attending on public worship in the synagogues on the Sabbath-day, and frequently took that opportunity both to instruct the people, and to perform his beneficent miracles, in healing the sick and diseased, to shew the superstitious Pharisees, that it is lawful and peculiarly becoming to do good on that day. It is given as the character of the truly good and religious man, that he ** calleth the Sabbath a delight, the holy of the Lord and honourable.* And, indeed, such seasons duly improved, are delightful to well disposed minds, and have a tendency to prepare them for the work and for the joys of heaven.

But then we must not confine our religion to these seasons, but must take care that our temper and conduct in our general course be suitable to our high and glorious hopes. It must be our daily endeavour to live soberly, righteously, and godly in this present world, and, as far as we are able, to do the Will of God on earth, as it is done in heaven. Such a life of real piety and virtue

* Isa. lviii. 13.

is both most comfortable in itself, and worthy of the rational nature, and will open a way for us, through the rich grace and mercy of God in Jesus Christ, to that happy everlasting rest which he hath prepared for those, who love and serve him in sincerity.”

F I N I S.

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